

Notes: August 1, 2015

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Countering the Contradictions

What is your view of the Scriptures?

Do you see them as the Book being perfect, that there are no contradictions. All the answers to spiritual life and truth reside within it?

Have you ever asked questions about Scripture, yet not receiving a satisfactory answer, ultimately leading you to question every aspect of Scripture?

Have you ever been challenged by Christian theology whereby you couldn't reconcile both Tanakh and Brith Hadoshah?

I ask you these questions, because there are people who have experienced these scenarios. So much so, that it drastically changed their beliefs. So, much so, that having accepted Yeshua as Messiah, because of perceived inconsistencies walked away and either returned to Rabbinic Judaism or embraced it as the logical alternative.

Whether they know it or not, or will even accept it, their issues of contradictions wasn't based on Scripture but on theology. In order to understand what I am talking about, we need to start with some definitions, so you understand what all of this terminology means.

Webster's dictionary defines theology as "The science of God or of religion; the science which treats of the existence, character, and attributes of God, his laws and government, the doctrines we are to believe, and the duties we are to practice.

What is science - the intellectual and practical activity encompassing the systematic study of the structure and behavior of the physical and natural world through observation and experiment.

When we think science, we tend to think of establishing a conclusion based on a repeatable outcome, yet many sciences are anything but repeatable.

Medicine is considered a science, yet when applying it to the human body, does not generate a 100% repeatable result. On the other hand, accounting is considered to be a science, in that my degree says that I have a Bachelors or Science degree in Business Administration with an emphasis in accounting. Accounting is a repeatable science, whereby every time debits must equal credits or there is an error.

Whereby you have exact and inexact sciences.

So, theology is a science in which we systematically study the structure of God.

So, as a science, which is theology?

You would think because God is perfect in every way, it should be an exact science, yet we base theology on our own understanding of God's Word, making it an inexact science.

Herein lies the challenge.

A perfect God understood by an imperfect creation.

I am going to use this word because others use it...

Every day people are "converting" to one religion or another.

Religious **conversion** is the adoption of a set of beliefs identified with one particular religious denomination to the exclusion of others. Thus "religious **conversion**" would describe the abandoning of adherence to one denomination and affiliating with another.

Yet conversion is more than just adoption of a set of beliefs.

When you "convert" to Judaism, as I had conveyed in a previous sermon "Navigating the Maze of Judaism" it is complicated and complex. Conversion is taken seriously. There are courses to complete, with books to read about Judaism. In essence giving you the information so you can make an informed decision and followed by Mikveh and circumcision for males.

When you convert to Christianity, you accept Jesus as Lord and are baptized into the church. Some denominations are more stringent upon what is required than others. Likewise Judaism, depending upon what type, offers varying degrees of preparation for conversion.

Conversion is identified as to proselytize and refers to the attempt of any religion or religious individuals to convert people to their beliefs.

So, you have people with the intent to proselytize to a specific religion or set of beliefs, known as missionaries. And on the other side of that coin you have people looking to keep you from converting, known as counter-missionaries or anti-missionaries.

Jews for Jesus is a missionary organization whose focus is to tell people about Yeshua.

Whereas Jews for Judaism, a response to Jews for Jesus is to prevent people from being "converted"

"Jews for Judaism – Keeping Jews Jewish"

There is a concerted effort within Judaism to prevent Jews from "converting" to Christianity and an even greater effort against Messianic Judaism.

We are called a fallacy.

We are called Christians and are part of the church.

Are ways are identified as being deceptive. We are intentionally trying to lure Jewish people by making our church more Jewish. Doing Jewish things that

Julius Ciss, one time leader of Jews for Judaism of Canada...was also a one time Messianic Jew. His path back to Judaism, from Messianic Judaism resulted from his understanding of Scripture.

In a past episode of a television program called Skylight - <https://www.youtube.com/watch?v=B7ebM7mUDIg>

Julius Ciss, explains his journey and the catalyst in leaving Messianic Judaism for Rabbinic Judaism. I am not certain what branch he went to, but he identifies contradictions that prompted his return.

Of the contradictions regarding Messiah and Scripture, Ciss states that the Tanakh is clear on these points...

1. There would be no war...

It is stated in Scripture that in the end of days...

Isa 2:2 In the acharit-hayamim the mountain of Adonai's house will be established as the most important mountain. It will be regarded more highly than the other hills, and all the Goyim will stream there.

Isa 2:3 Many peoples will go and say, "Come, let's go up to the mountain of Adonai, to the house of the God of Ya`akov! He will teach us about his ways, and we will walk in his paths." For out of Tziyon will go forth Torah, the word of Adonai from Yerushalayim.

Isa 2:4 He will judge between the nations and arbitrate for many peoples. Then they will hammer their swords into plow-blades and their spears into pruning-knives; nations will not raise swords at each other, and they will no longer learn war.

2. Jews would live in the land...

Eze 37:21 Then say to them that Adonai Elohim says: 'I will take the people of Isra'el from among the nations where they have gone and gather them from every side and bring them back to their own land.

Eze 37:22 I will make them one nation in the land, on the mountains of Isra'el; and one king will be king for all of them. They will no longer be two nations, and they will never again be divided into two kingdoms.

Eze 37:23 "They will never again defile themselves with their idols, their detestable things, or any of their transgressions; but I will save them from all the places where they have been living and sinning; and I will cleanse them, so that they will be my people, and I will be their God.

Eze 37:24 My servant David will be king over them, and all of them will have one shepherd; they will live by my rulings and keep and observe my regulations.

Eze 37:25 They will live in the land I gave to Ya`akov my servant, where your ancestors lived; they will live there — they, their children, and their grandchildren, forever; and David my servant will be their leader forever.

Eze 37:26 I will make a covenant of peace with them, an everlasting covenant. I will give to them, increase their numbers, and set my sanctuary among them forever.

Eze 37:27 My home will be with them; I will be their God, and they will be my people.

Eze 37:28 The nations will know that I am Adonai, who sets Isra'el apart as holy, when my sanctuary is with them forever.' "

This passage also addresses Ciss' objection regarding...

3. All the world would believe in the God of Avraham, Yitchak and Ya'akov

4. The Temple would be rebuilt

This is what you would call a theology. The application of these four (and there are more) elements in relation to Yeshua being Messiah don't align from a Jewish understanding of Scripture. If Yeshua is Messiah, then why...

- is there no world peace
- are not all the Jews living in the land
- doesn't all the world does not believe in Adonai
- is there no temple

These elements are clearly stated in Scripture, so is their objection valid?

Yeshua did not usher in world peace, all Jews were not living in the land when He came and are still not today. All the world does not believe in the God of Israel and there is no temple.

or is their theology flawed?

Yehudah Tebbitt (Pastor Brian J.) - https://www.youtube.com/watch?v=H5C38NwzM_A

One time a Christian minister is now an Orthodox Jew.

He from the other side of the fence was challenged by inconsistencies in reconciling the Tanakh with the New Covenant.

His converting to Judaism was a 10+ year journey for which he goes into detail in a presentation he gave to Jews for Judaism in Canada.

He actually expanded upon views of Julius Ciss and others in Judaism, conveying additional objections...

- **God is not a man**, based on Numbers 23:19

Num 23:19 "God is not a human who lies or a mortal who changes his mind. When he says something, he will do it; when he makes a promise, he will fulfill it.

This verse is often used to dispel those that believe Yeshua is the Messiah. Viewed as a Christian view and therefore not a Jewish view, this verse further conveys further his second point...

- **Messiah is not divine**

If God cannot be a man, therefore the Messiah cannot be divine. Messiah would be a man, as is further conveyed by an understanding, from a Jewish perspective of who the prince is in Ezekiel 46...

Eze 46:16 "Adonai Elohim says this: 'If the prince turns over part of his hereditary property to one of his sons, it is his inheritance; it will belong to his sons; it is their possession by inheritance.

Eze 46:17 But if he gives part of his hereditary property to one of his slaves, it will be his until the year of freedom, at which time it will revert to the prince, so that the prince's heritage will go to his sons.

The prince, based on this Scripture, upon having offspring, is instructed on how to pass down an inheritance.

Yeshua identified Himself as being God, therefore He cannot be the Messiah.

- **Objections of the virgin birth**

Through Tebbitt's studies of Jewish literature he found not one of the sages convey any indication of such a thing, while in his studies he noticed that a virgin birth is found in Egyptian, Greek and Roman literature. So, this notion of a virgin birth is not Jewish.

There are many thoughts against the concept of a virgin birth...

Conveyed in Matthew 1:23

Mat 1:23 "The virgin will conceive and bear a son, and they will call him 'Immanu El.'" (The name means, "God is with us.")

and quoting Isaiah 7:14

Isa 7:14 Therefore Adonai himself will give you people a sign: the young woman [*Or: "the virgin."*] will become pregnant, bear a son and name him `Immanu El [*God is with us*].

There are three primary views in rejecting the premise of a virgin birth...

From David Stern's Commentary...

(1) Objection: A virgin birth is impossible.

Reply: In liberal scholarship miracles are characteristically explained away as natural phenomena in disguise. One might pursue this line here by pointing to observed instances of parthenogenesis in the animal kingdom or modern cloning experiments. But there is no instance of human parthenogenesis. Therefore one must regard a virgin birth as supernatural.

Usually objection to a virgin birth as impossible follows as a logical consequence of objecting to any and all supernaturalism. But the God of the Bible is literally "supernatural," above nature, since he created nature and its laws. Therefore, if it suits his purpose he can suspend those laws. The Bible in both the *Tanakh* and the New Testament teaches repeatedly that God does intervene in human history and does sometimes overrule the natural course of events for his own reasons.

Frequently his reason, as in this instance, is to give humanity a sign of his sovereignty, presence and concern. In fact, [Isa 7:14](#), immediately preceding the portion quoted, reads, "Therefore the Lord himself will give you a sign." The Hebrew word for sign ("ot") means an extraordinary event that demonstrates and calls attention to God's direct involvement in human affairs. The "God" of Deism, pictured as starting the universe like a man winding a watch and leaving it to run by itself, is not the God of the Bible.

(2) Objection: Isaiah, in using the Hebrew word "almah," was referring to a "young woman"; had he meant "virgin" he would have written "b'tulah."

Reply: "Almah" is used seven times in the Hebrew Bible, and in each instance it either explicitly means a virgin or implies it, because in the Bible "almah" always refers to an unmarried woman of good reputation. In [Gen 24:43](#) it applies to Rebecca, Isaac's future bride, already spoken of in [Gen 24:16](#) as a *b'tulah*. In [Exo 2:8](#) it describes the infant Moshe's older sister Miryam, a nine-year-old girl and surely a virgin. (Thus the name of Yeshua's mother recalls this earlier virgin.) The other references are to young maidens playing on timbrels ([Psa 68:25](#)), maidens being courted ([Pro 30:19](#)) and virgins of the royal court ([Son 1:3](#), [Son 6:8](#)). In each case the context requires a young unmarried woman of good reputation, i.e., a virgin.

Moreover, Mattityahu here is quoting from the Septuagint, the first translation of the *Tanakh* into Greek. More than two centuries before Yeshua was born, the Jewish translators of the Septuagint chose the Greek word "parthenos" to render "almah." "Parthenos" unequivocally means "virgin." This was long before the New Testament made the matter controversial.

The most famous medieval Jewish Bible commentator, Rabbi Shlomo Yitzchaki ("Rashi," 1040-), who determinedly opposed Christological interpretation of the *Tanakh*, nevertheless explained that in [Son 1:3](#) "alamot" (the plural of "almah") means "b'tulot" ("virgins") and refers metaphorically to the nations.

Victor Buksbazen, a Hebrew Christian, in his commentary *The Prophet Isaiah*, quoted Rashi as writing that in [Isa 7:14](#) "almah" means "virgin." In the first four editions of the Jewish New Testament Commentary I cited this Rashi. It has been pointed out to me that Rashi did not write what I represented him as having written, so I have removed the citation from the main body of the *JNTC* and herewith apologize for not checking the original source.

In fact, the Hebrew text of Rashi as it appears in *MikraCot G'dolot* says something quite different and far less supportive of the case I am making that in [Isa 7:14](#) "almah" means "virgin." Following is a literal translation of Rashi's remarks in *MikraCot G'dolot*:

[Isaiah:] God gives you (plural) a sign.

[Rashi:] He gives it to you (plural) by himself upon you against your will.

[Isaiah:] Pregnant.

[Rashi:] In the future she will be like we found with Manoach's wife, that was spoken to her by the angel and she became pregnant and gave birth to a son, and it was written, and he will say to her: here you are pregnant, etc.

[Isaiah:] The young girl [*'almah*].

[Rashi:] My wife pregnant this year? and it will be the fourth year of King Achaz?

[Isaiah:] And she will call his name.

[Rashi:] The Holy Spirit will descend upon her.

[Isaiah:] Immanu'el.

[Rashi:] This will be to say that God is with us. And this is the sign that after the *na'arah* who will have never prophesied in all her life and with him (the son) will come the Holy Spirit. And that has been said in [Talmud tractate] Sotah, "and he will draw near to the prophetess," etc. We never find a prophet's wife is called a prophetess unless she prophesied. And there are some who understand this to be referring to Chizkiyahu (Hezekiah). But this is impossible. After you count the years you will find that Chizkiyahu would have been born nine years before his father's kingship began. And there are some who interpret this to mean that this is the sign, that she was an *'almah* for whom it was not appropriate that she give birth or, with Hebrew *r'uyah* translated differently, the *'almah* was not suited to giving birth, i.e., she was too young.

Contrary to the Buksbazen citation, Rashi never explicitly says that the *na'arah* has never in her life had intercourse with any man (i.e., is a virgin). Rather, he simply defines the *'almah* as a *na'arah* and then says that some interpret this to mean either that it was improper for her to give birth (presumably because she was unmarried, in which case what would be proper is that she would be a virgin) or that she was too young to be physically capable of giving birth (in which case, unless she had been abused, she would be a virgin).

I regret misrepresenting Rashi. Nevertheless, even without the Rashi paragraph, I believe the overall case I have made for understanding the *'almah* of [Isa 7:14](#) as a virgin remains convincing.

(A friend says that Rashi did write the paragraph as quoted, but it is not in *MikraCot G'dolot*. However, until someone directs me to a genuine Rashi source for it, the matter remains as I have left it in this note.)

Also in the earlier editions I referred to a 1953 article in the *Journal of Bible and Religion*, in which the Jewish scholar Cyrus Gordon held that cognate languages support translating "*'almah*" in [Isa 7:14](#) as "virgin." However, Michael Brown, a Messianic Jewish scholar with a Ph.D. in Semitics, informs me that Gordon's observations were based on an early incorrect reading of a key Ugaritic text. In this case, my error stemmed from unfamiliarity with recent scholarship.

However, the Bible itself shows us how we can know when an *'almah* is a virgin. Rivkah is called an *'almah* at [Gen 24:43](#), but it can be deduced from [Gen 24:16](#) ("Neither had any man known her") that she was a virgin. In the same way, we know that the *'almah* Miryam was a virgin from [Luk 1:34](#), where she asks the angel how she can be pregnant, "since I am a virgin?"

A possible reason for Isaiah's using the word "*b'tulah*" instead of *b'tulah* is that in Biblical (as opposed to later) Hebrew, "*b'tulah*" does not always unambiguously mean "virgin," as we learn from [Joe 1:8](#): "Lament like a *b'tulah* girded with sackcloth for the husband of her youth." [Deu 22:19](#) speaks of a woman after her wedding night as a *b'tulah*.

(3) Objection: In Isaiah the context ([Mat 1:10-17](#)) shows that Isaiah was predicting as a sign to King Achaz that before the *'almah*'s as yet unconceived and unborn child would be old enough to choose good and refuse evil, Syria and the Northern Kingdom would lose their kings, and Assyria would attack Judah. This prophecy was fulfilled in the eighth century B.C.E. Therefore the prophet was not predicting an event some 700 years in the future.

Reply (for which I am grateful to the Jewish believer Arnold Fruchtenbaum): On the contrary, the context, which includes all of Isaiah 7, not just eight verses, shows that the "sign" of [Mat 1:14](#) was not for King Achaz, who is referred to as "you" (singular) in [Mat 1:11](#) and [Mat 1:16-17](#), but for the entire "House of David," mentioned in [Mat 1:13](#), and referred to as "you" (plural) in [Mat 1:13-14](#).

The sign for Achaz was that before the *na'ar* ("child," at least a toddler, never a newborn baby) should know how to choose good and refuse evil, the events of [Mat 1:16-17](#) would occur. That child was Isaiah's son Sh'ar-Yashuv ([Mat 1:3](#)), who was with him as he prophesied and at whom he was probably pointing, not the son (Hebrew *ben*) of [Mat 1:14](#). This leaves [Mat 1:14](#) to provide a sign to the whole House of David, including all the descendants of David

from that time onward until the prophecy should be fulfilled-which it was by Yeshua's virgin birth.

Occasionally persons unacquainted with Christian tradition, specifically Roman Catholic tradition, confuse the term "virgin birth" with "immaculate conception." The virgin birth of Yeshua-his being conceived by the power of the Holy Spirit of God in Miryam before she had ever had sexual contact-is accepted by all Bible-believing Messianic Jews and Gentile Christians. The immaculate conception, the Roman Catholic doctrine (first taught by the Church Fathers) that Miryam herself was sinlessly conceived, is not accepted by Protestants because the New Testament makes no mention of it.

Immanu'el is the name given to the Messiah at [Isa 7:14](#), [Isa 8:8](#). As Mattityahu himself explains, it means "**God is with us**"-which is how Hebrew *immanu El* is translated at [Isa 8:10](#). However, Yeshua was not known by that name during his life on earth; rather, the name gives a hint (*remez*; see [Mat 2:15](#)) at who he is by describing him: he is God-with-us. God's people experience the final fulfillment at [Rev 21:3](#), where in the new heavens and new earth "God-with-them" dwells among them.

In the *Tanakh* names frequently describe an aspect of the person named. In fact the *Tanakh* uses several names to refer to the Messiah, including "Shiloh" ([Gen 49:10](#)), "Branch" ([Isa 11:1](#)), "Sprout" ([Jer 23:5](#), [Jer 33:15](#)), and the longest, "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace" ([Isa 9:5-6](#) ([Isa 9:6-7](#))). All describe the Messiah, yet he was known by just one name, Yeshua.

So you have more inconsistencies, yet again I ask is it Scripture or is it theology?

Many of the points I have raised are from Scripture yet are based on an understanding of Scripture.

We have been challenged in trying to fully comprehend Adonai from the start.

It has been concluded that Yeshua isn't Messiah because of what has not happened and therefore the Rabbi's are anticipating someone else who is not divine and will accomplish the things that are expected.

From a Jewish understanding of the Scripture, there are two sections that are understood to be about when Messiah comes...

[Zec 9:9](#) Rejoice with all your heart, daughter of Tziyon! Shout out loud, daughter of Yerushalayim! Look! Your king is coming to you. He is righteous, and he is victorious. Yet he is humble — he's riding on a donkey, yes, on a lowly donkey's colt.

And

[Dan 7:13](#) "I kept watching the night visions, when I saw, coming with the clouds of heaven, someone like a son of man. He approached the Ancient One and was led into his presence.

[Dan 7:14](#) To him was given rulership, glory and a kingdom, so that all peoples, nations and languages should serve him. His rulership is an eternal rulership that will not pass away; and his kingdom is one that will never be destroyed.

The view is, if we are not worthy to receive Messiah, he will come lowly riding on a donkey and if we are worthy, he will come from the clouds

We see Zechariah 9:9 transpiring in Matthew...

[Mat 21:7](#) They brought the donkey and the colt and put their robes on them, and Yeshua sat on them.

[Mat 21:8](#) Crowds of people carpeted the road with their clothing, while others cut branches from trees and spread them on the road.

[Mat 21:9](#) The crowds ahead of him and behind shouted, "Please! Deliver us!" [*Greek Ôsanna (English "Hosanna") transliterates Hebrew Hoshana, which means "Please! Save [us]!"*] to the Son of David; "Blessed is he who comes in the name of Adonai!" "You in the highest heaven! Please! Deliver us!"

Which indicates, based on Jewish understanding, we were not truly worthy to receive Yeshua.

However, **nowhere** in Jewish theology is the a possibility of a return conveyed. Meaning, if there is a return, there must have been an initial appearance. Yet, as believers in Yeshua, we are anticipating His return in a manner conveyed to us in Matthew 24:

Mat 24:30 "Then the sign of the Son of Man will appear in the sky, all the tribes of the Land will mourn, and they will see the Son of Man coming on the clouds of heaven with tremendous power and glory.

Interesting...nowhere did Tebbitt see the virgin birth in Jewish literature, while Jewish understanding of Messiah is silent regarding a return appearance. Jewish understanding conveys his appearing once and doing everything in Scripture one time. Yet throughout the New Covenant writings, we are told on many fronts, that He will leave for a time and return. That no one knows the hour in which He will return, yet promises to return.

Yet Scripture alludes to a second coming which Yeshua reveals to us...

Luk 4:16 Now when he went to Natzeret, where he had been brought up, on Shabbat he went to the synagogue as usual. He stood up to read,

Luk 4:17 and he was given the scroll of the prophet Yesha`yahu. Unrolling the scroll, he found the place where it was written,

Luk 4:18 "The Spirit of Adonai is upon me; therefore he has anointed me to announce Good News to the poor; he has sent me to proclaim freedom for the imprisoned and renewed sight for the blind, to release those who have been crushed,

Luk 4:19 to proclaim a year of the favor of Adonai."

Luk 4:20 After closing the scroll and returning it to the shammash, he sat down; and the eyes of everyone in the synagogue were fixed on him.

Isa 61:1 The Spirit of Adonai Elohim is upon me, because Adonai has anointed me to announce good news to the poor. He has sent me to heal the brokenhearted; to proclaim freedom to the captives, to let out into light those bound in the dark;

Isa 61:2 to proclaim the year of the favor of Adonai and the day of vengeance of our God; to comfort all who mourn,

Isa 61:3 yes, provide for those in Tziyon who mourn, giving them garlands instead of ashes, the oil of gladness instead of mourning, a cloak of praise instead of a heavy spirit, so that they will be called oaks of righteousness planted by Adonai, in which he takes pride.

Why am I telling you all of this?

There are people who were once Messianic, who were once Christian, who because of "inconsistencies" left. Were deceived into accepting these inconsistencies and have walked away from Yeshua.

The inconsistencies are not Scripture. The Brith Hadoshah doesn't contradict the Tanakh when understood through Adonai's Ruach ha Kodesh.

Jews are not converting to Messianic Judaism, but embracing what the Scriptures truly say about Messiah.

Non-Jews are not converting to Messianic Judaism, but are being transformed through the renewing of their mind by Adonai. We do not circumcise to bring you into the fold, but Adonai is circumcising your heart and bringing you to Him.

Know that it isn't the Scriptures that are inconsistent but the theology used to apply understanding of the Scriptures that is flawed.

Scripture is clear, our understanding is not always clear.

Do not be deceived into accepting other people's challenges in understanding Scripture through theology.

Gal 2:19 For it was through letting the Torah speak for itself that I died to its traditional legalistic misinterpretation, so that I might live in direct relationship with God.

Rom 7:14 For we know that the Torah is of the Spirit; but as for me, I am bound to the old nature, sold to sin as a slave.

Through allowing the Ruach ha Kodesh to guide you through Scripture, you will not be deceived. You will not be susceptible to perceived contradictions, because one cannot contradict the other.